Lutheran Herald

July 30, 1957

VOLUME XLI . . . NUMBER 31

THE LIBRARY

West German soldiers guard the border between the East-West zones. See story on Bishop Dibelius, page 719.

God erects no barbed wire. Nor does he set up frontier-posts. All that is done by men long alienated from God's shelter and protection . . .

Dibelius, 1948

A crane lifts the 1400 lb. bell into the belfry of Hope Church which has been "bell-less" since it was erected in 1908.

Calling the young and old
to rest,
But above all the soul
distrest
Longing for rest ever-
lasting...

Bells Still Are Chiming and Callin

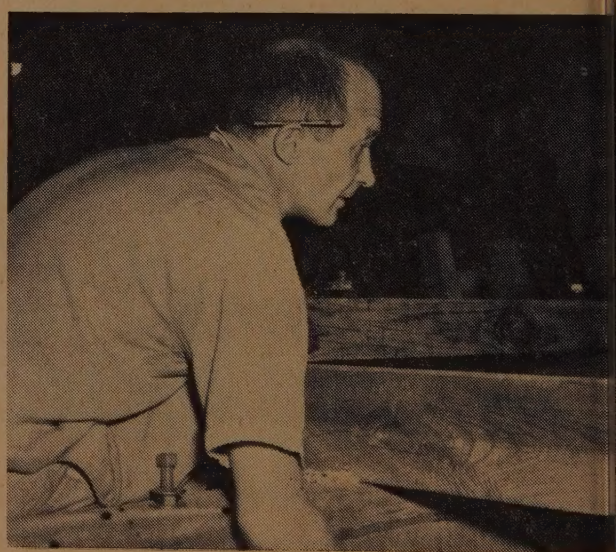
With the passing of church belfries and the advent of electronics, cast church bells are becoming rare. In some churches, however, the trend is being reversed.

One of these churches is University Lutheran Church of Hope in Minneapolis where since Pentecost Day this year worshippers have assembled and been dismissed by the majestic tones of a new church bell.

The 1,400-pound bell was raised into the belfry of the church during the recent "Festival of Christian Arts Week" at Hope in which the place of music in the church was emphasized. Dedication of the bell was held during the three services of worship on Pentecost Day.

The new bell is a gift to the congregation in memory of Mrs. Evelyn Belgum who, until her death last November, was the choir director of Hope Church. Under Mrs. Belgum's guidance the four children's choirs of the congregation were organized.

The bell is 41 inches in diameter at the mouth and peals in F sharp. It was cast in 1896 in St. Louis, Mo. Like a true church bell it has five tones: the strike, the nominal (one octave above), the hum (an octave below), and the third and the fifth.

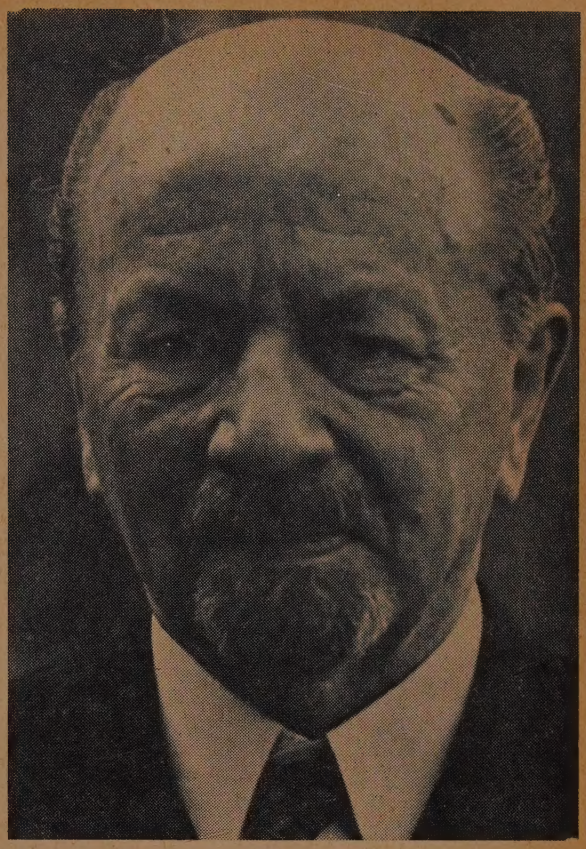


Right above: Mr. Harold Belgum, in whose wife's memory the bell is dedicated, inspects the footing of the bell in the tower as workmen secure it in place. Right: Pastor Arndt Halvorson (right foreground) inspects the bell before it is raised into the tower. Those who stopped to watch the proceedings included several passersby and a TV cameraman (left).

de-bearded and ramrod-straight, the ear-old Bishop is a stubborn and ling foe of Communism . . .

Dibelius--

Bishop of East and West



NLC News Bureau

nly a man of supreme courage and nch faith could perform the al-t impossible task of serving as itual leader of an ecclesiastical ter-ry that lies partly behind the Iron tain and partly outside it. Such a n is the Rt. Rev. Karl Friedrich o Dibelius.

s head of the Evangelical Church Berlin—Brandenburg, Lutheran op Dibelius presides over a union Lutheran and Reformed congrega-s in which most of the five million shioners are in the East or Russian e of Germany.

s chairman of the Council of the angelical Church in Germany KID), a federation of Lutheran Re-ned and United Churches, he is nominal leader of more than forty ion German Protestants.

nd as a joint president of the rld Council of Churches and a nber of its policy-making Central nmittee, he is one of the best known and respected figures of Protestant Christendom.

At the LWF Assembly in Minneapolis, the 77-year-old churchman is scheduled to address the evening public event Tuesday, August 20, on "Our Mission to Those in Need," and he will be speaking out of deep personal awareness of the subject.

Otto Dibelius knows what both physical and spiritual want can mean to a people. This churchman, who is listened to more attentively than are most politicians in Germany today, has lived his long life in the midst of need and has built the inner resources to meet it.

His spiritual fortitude and invincible faith are revealed in the erectness of his carriage, in the firm set of his mouth, in the unwavering gaze of his deep-set eyes. His face is deeply marked with the cataclysmic shocks he has undergone in a lifetime of struggle for truth and justice and freedom.

A closely-trimmed mustache and spade beard contrasted with a high, bald forehead give him a professorial air of deceptive mildness. His voice, so given to forceful speech, is unexpectedly gentle, and his eyes twinkle.

The Young Dibelius

Born May 15, 1880 in Berlin and growing up there in the repressive days of the last Kaiser and the burgeoning of Marxist ideas in Central Europe, young Dibelius early made known his own clear-cut choice. On the one hand he rejected the rigidities of hollow tradition, and on the other, the false promises of materialism. The youth clung to the spirit and to its freedom and related all issues to the Father's will.

On the campus at Wittenberg, Otto campaigned against the traditional resort to dueling in "affairs of honor." He believed in "striving lawfully" and he also believed that "no statute is so

Lutheran Herald
Editor: O. G. MALMIN
ociate Editor: WILLIAM H. GENTZ
aging Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

Bishop Otto Dibelius, head of the Evangelical Church of Berlin-Brandenburg, is greeting Roman Catholic Archbishop-elect Joseph Wendel of Munich and Greising was his personal guest during the 75th German Catholic Day observances in Berlin. Berlin Protestants opened their homes to Catholics who came into the city to the celebrations.

perfect and unchangeable that the true followers of Christ can afford to abstain from the process of amending the written law from time to time." He was on the side of over-due social change.

When he was 25, Dibelius collected dimes and quarters and without state or state-church support opened Europe's first Fellowship House. For two years while preparing for holy orders he directed this house with its double program of religion and welfare.

His doctoral thesis was brilliant, and twice he was offered a university career. He turned down both offers, and after his ordination in 1906 he took a rural parish among the Protestant minority far to the East between the Vistula and the Oder. For ten years he spurned all agitations.

No Time for "Antis"

"I have no time to spend for any party moving in anti-direction, whether anti-Roman, anti-Polish, or anti-Russian," he said. He was working for Christ and he was happy in the warm response he won in that frontier area, far from the court life of Berlin.

In 1910, when a thousand missionaries from five continents met in Edinburgh to re-think their methods, the German church sent no official delegates. Pastor Dibelius, who had studied in Scotland on a scholarship before his ordination, attended unofficially. He came to feel admiration for a working association between the church and world issues. He learned to speak English and formed lasting ties with American, English and Scotch leaders of those early beginnings of the ecumenical movement—John R. Mott, William Temple, and Joseph H. Oldham.

When the German monarchy fell and the church was stripped of its imperial splendor, some were worried; Dibelius was not. "A church which changes its message with the change of government is no church at all," he said. He was more worried about the modern state. "It pretends to be neutral and spiritually independent, but is, in truth," he said, "the slave of selfish materialists."

After pastoral duties in various parishes in Prussia and Pomerania, he was appointed in 1925 to the Kurmark diocese within Prussia. Then he became general superintendent in the Union Church in Prussia.

Trial Under Hitler

It was inevitable that this bold, intellectually and spiritually alive man should come into conflict with Hitlerism. In 1933, at a service attended by members of the Reich government, he boldly said, "The dictatorship of a totalitarian state is irreconcilable God's will."

The Nazi authorities removed from the administrative office he the Church and defrocked him retorted that the deep spiritual o tions of his office would not p him to accept deposition by any deputy. "Before God," he said, " duties remain. I must fulfill them shall fulfill them."

Forbidden to preach and force leave his pastoral residence and into a garage, he took up his pen wrote weekly messages to his c encouraging, exhorting, and ale them to the dangers in their situa His three daughters typed and c cated his messages, but he insiste taking the risk of distributing himself every Thursday night. De ing in a rickety car at nightfall returned dead tired at dawn.

Arrested again and again, each the pressure of world opinion s the daring churchman from the wrath. Once it was a registered delivered through the United S Embassy announcing that Eden T logical Seminary had conferred honorary degree on this "German zen whose work has done the gre honor to the name of the German

Bishop Dibelius bids farewell to Dr. and Mrs. Julius Bodensieck. Dr. Bodensieck spent se years in Germany as special commissioner for the LWF.

in the new world." The Nazi rings were called off, and the in- id pastor returned to his unan- nced sermons and sacraments and secret ordaining of young men to ministry in defiance of nazified rch authorities.

During the war Dibelius met secretly h Goerdeler, key figure in the 1944 against Hitler, and 13 other promi- t Germans. Emissaries smuggled r message out to the World Coun- of Churches, then in process of nation.

ar Against the Communists

n 1945, when he was named Bishop the Evangelical Church of Berlin- ndenburg, he set out to unite the testant churches of Germany. This was accomplished with the forma- of the Evangelical Church in Ger- ny (EKID) in 1949, and at the age 9 he was elected as its chairman, a t he has held ever since. The year ore he had become a member of Central Committee of the World ncil of Churches at its constituting mbly in Amsterdam, Holland.

The year 1949 witnessed a strength- ng of the anti-church drive in the tern Zone and brought a stiffening the attitude of Bishop Dibelius. He not quailed before the Nazis and did not quail before the Commu- s.

Although the specific task of the urch, he believes, is to be a witness the peace of God transcending all ntiers, he has strongly opposed en- achments of East German political lers upon personal and religious edom.

When Christmas services and carol ging were forbidden, the aged Bish- spent Christmas Eve with the work- in their barracks. When his six- nth pass to enter the East Zone was alled and he was obliged to apply for ly 24-hour passes, he continued his ts just the same. When Soviet police ested the pastor of the Marienkirche, Bishop, despite threats, crossed the and filled the empty pulpit.

Scheduled as a featured speaker at Denver meeting of the National ncil of Churches in December 1952, hop Dibelius kept the appointment ough his beloved wife Armgard died only seven days before. In his speech he emphasized his deep belief that Communism would only be conquered, not by arms, but by Christian faith.

"Men are beginning to realize," he said, "that it is the most vulgar and shoddy of all ambitions, to desire power gained by force over others, whether individuals or nations."

One listener reported feeling that the German churchman was speaking to Washington and Paris and London and Bonn no less than to Moscow and Peking; that it was not the voice of anti-Nazi or anti-Communist so much as it was a Christian voice raised against any way of life which was anti-Christian and anti-human.

The East Zone Is Closed

Since last March, Soviet Zone leaders have attacked Bishop Dibelius as chiefly responsible for the treaty signed between the Evangelical Church and the Bonn government for a chaplaincy in the West German armed forces. They charged that this meant support of NATO and West German militarism.

Die Kirche, weekly organ of the Berlin-Brandenburg diocese replied by praising the consistent efforts of the Bishop for peace. The Communist authorities banned the edition and launched a scurrilous attack on the personal character of Bishop Dibelius. Anti-church propaganda has become rampant and undisguised and, most recently, he has been forbidden to travel in the East Zone.

The Synod of the Church of Berlin-Brandenburg has expressed its grave concern about the current state of affairs and has rejected all Communist tirades against the Bishop as enormous fabrications.

Bishop Dibelius himself says that "the experiences of the recent past only confirm what, for a Christian, has always been a basic tenet of his faith: That no single man, nor any group of human beings, nor any political power on earth can prevent or even impair the presence of the Church. It is part of the historical setting of a world religion that it must pass through difficult situations."

In this unshakable belief, Bishop Dibelius looks forward confidently to the future of Christianity in Eastern Europe.

Members of the governing council of the Evangelical Church in Germany are photographed shortly after meeting in conference. Dr. Hans Asmussen (top row, center), is general secretary of the Church and Bishop Theophilus Wurm, of Wurttemberg (extreme right), is chairman of the Council. In bottom row are shown (left to right): Pastor Martin Niemoeller, Bishop Otto Dibelius, of Berlin, and Bishop Hans Meiser, of Bavaria.

The Rev. Arnold G. Nelson

Trinity Church

We may have gone along, generation after generation, with a rather self-satisfied congregation made up of people of the same race and background, with the same customs and traditions and habits. Then something happens . . .

All Ar

In Sunday school we used to sing,

Jesus died for all the children,
All the children of the world.
Red and yellow, black and white,
All are precious in His sight.
Jesus died for all the children of the world.

It might be well if many a congregation would repeat this chorus periodically, in much the way we confess the Apostles' Creed at our Morning Worship. Contained in it is a confession of our faith in a special sense.

Many a congregation these days is learning that it is not always as easy as one might think to put before that hymn verse the words, "I believe." We may have gone along, generation after generation, with a rather self-satisfied congregation made up of people of the same race and background, with the same customs and traditions and habits. Then something happens. The complexion of the community surrounding the church changes, and suddenly the congregation is confronted with the necessity of either saying, "I believe," to that hymn verse, or else of denying the statement of Scripture that "there is neither Jew nor Greek . . . for all are one in Christ Jesus."

A few years ago, one of the congregations of The Evangelical Lutheran Church—Trinity, St. Albans, N York—found itself facing such a situation. A commun which had been all-white became predominantly Ne in make-up within a period of just a few years. So congregation had to make a complete re-evaluation its mission. This meant a thorough re-examination hearts in relation to community outreach and to Great Commission of Jesus Christ.

The pastor of Trinity, the Rev. Arnold G. Nels tells of what followed:

"At a meeting of our Council, it was voted unanimo ly to attempt to reach all the people of the commun and to encourage them to come to our church. Ev house in the area was visited, and to those who w not already associated with a Christian church, inv tions were extended to make our church their chu home. One of the original visiting groups called th selves, 'Witnesses for Christ.' This group made it t business to invite as many as possible to hear message that 'Jesus saves, keeps, and satisfies.'

"The result of all this was that a great many pe were brought into the church. In fact, our build became too small and the need to build a new chu became more and more apparent. After much pra and much testing of faith, the congregation was

1957 Anniversary Sunday School Parade

Trinity's Girl Scout Troop

Precious in His Sight

erect a beautiful new church at a cost of about $100,-
). Our new building was dedicated May 20, 1955."

t the present time Trinity congregation, with a total
otized membership of about 350, includes in its mem-
ship about 60 Negro families. The Sunday school
approximately 50 per cent white and 50 per cent
gro. As the pictures which accompany this article
w, the new brothers and sisters in Christ are active
all the organizations of the congregation.

The need for continual visitation in the community
never forgotten. The neighborhood has a high per-
tage of transiency, which means that visitation must
on all the time. During the past year, a seminary
dent was assigned to Trinity as intern, Stanley Dolan,
ose ministry centered in visitation. The congregation
rates on a budget of about $24,000 per year.

When the Atlantic Circuit of The Evangelical Lu-
ran Church held its spring convention in May,
nity Church was proud to send as its delegates to
convention two of its respected Negro members. It
s stated at the convention that this was probably the
t time in the history of The Evangelical Lutheran
urch that a congregation was represented at a formal
vention by a member of the Negro race.

Pastor Nelson says proudly, "We are a very happy and enthusiastic congregation, working together as children of God and as redeemed souls in reaching out to the entire community in answer to Christ's command to 'Go and tell all people, red or yellow, black or white,' the good news of salvation in Jesus Christ."

The people of the congregation seem to echo their pastor's enthusiasm. One of them has given this testimony:

"'But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' As we moved into a new home in a strange community, we tried to find a church where the Spirit of Christ was present. In praying over the matter, this verse of Scripture was brought to mind. We continued to put God's Kingdom first in our lives, and our feet were directed to a church where the spirit of Christian fellowship and brotherly love existed. Thank God that at Trinity we can continue to serve our Lord and Savior."

Trinity congregation may not have formally added to its weekly "Confession of Faith" the words of the childhood hymn which was quoted at the beginning. However, in spirit and purpose, it is a basic part of the faith of that congregation and its pastor.

Students At The Crossroad

Don Baron

A teacher's rostrum at Chu Hai College suddenly becomes a witness stand for Jesus Christ . . .

"I think that the most important thing in life is to have food, clothing, and a house." There was a moment of silence in the classroom while I quickly made the decision to challenge Ho Wan Kit's statement. I had been giving topics to the members of my English conversation class for short impromptu speeches. I had given Ho Wan Kit this subject: "The Most Important Thing in Life."

I could not help but try to rectify such a notion as he had expressed. Some of the students were watching for my reaction. They knew that I was a Christian and that I did not agree with his opinion. I asked the students themselves if any of them disagreed. Yes, one of them disagreed, and felt that the *ideas* by which men live are most important. Ho Wan Kit stood up again, his face a bit flushed, and spoke with conviction: "Sir, if you had no food, clothing, or house, what would be most important to *you?"* He had asked for my opinion, so now it was my turn to speak. A teacher's rostrum at Chu Hai College had suddenly become a witness stand for Jesus Christ. It was a new thing to these thoughtful Chinese students to learn that the Christian faith, unlike most other religions, does not underestimate the importance of material things. Indeed, God Himself became a man who needed nourishment and clothing and protection from inclement weather; and the hope of the Christian is not to be forever an ethereal something-or-other floating in space, but to have a resurrection *body!* I explained, however, that if the Christian *must* make a choice, he will have no difficulty in knowing that it is the material things of life which must go. Such was the experience of Christ and of thousands of His persecuted followers. This struck a familiar note for these students. Hadn't they done the same when they left behind possessions, friends, relatives, everything, in order to keep that non-material thing which we call "freedom"?

Wong Kai Lin sat in my room. He had just drop in for a chat. The conversation moved around to ligion." He mentioned that he had once been approac by a priest concerning baptism, but that he had refu I asked him why he had been unwilling to take step. His answer: He was not yet able to keep the Commandments. (This fellow had attended a sc run by a church that taught the gospel of self-ea salvation—which is no Gospel at all.) What a sta look came over his face as I tried to make clear his frankness in admitting that he cannot keep G Law constitutes the very qualification needed for on believe and be baptized! He had to think that one o

Hong Kong student work keeps one on his toes. it is an over-ripe field. Three thousand refugees countless others are looking for some one who is wil to sympathize and understand them. They are not of what they believe; they usually believe nothing w it comes to God; they are almost unanimous in reject the Buddhistic gods of their fathers. What are we d for this special, all-important group of people?

Why not select a group of Christian college stud in America who would accept the privilege of spen a year or two in Hong Kong? If need be, they actually raise half of their own support through teach one or two English classes. Or if their school at h should support them fully ($75 a month would do they could enroll in some courses taught in English mix as a student among students—presenting Chris Chinese classmates by life and word. To be sure, would be a bit out of the ordinary—but so is the G Commission! Something *must* be done. The percent of students whose minds are totally void of a w from God is frightening.

"I have become all things to all men, that I m by all means save some."

EDITORIAL

hings Are Getting Complicated!

he second significant impression from the recently d district conventions is that things are getting com- cated! It is easy to see that the simple old days are er, for the districts as for the Church at large.

Time was when things were really simple. The dis- ct president had a fistful of railroad passes which uld take him to almost every nook and corner of his trict. True, he probably had to use most of Saturday get where he needed to be on Sunday, and a good are of Monday was used in getting back home. But t's the way things were.

His "office" was more than likely in his hat—or in a ll-worn briefcase. One remembers the president who k care of most of his correspondence while he veled. His invariable opening gambit was known roughout his district: "The train is speeding, but . . ." s handwriting was notorious for its illegibility. Since made no copies of his handwritten letters, some con- sion did ensue. But things went along. Those were nple days, and district business was simple, too.

What a change has taken place! The demands upon the trict president's time have increased many times over. he train has been replaced by the car. It is rare for district president to spend three consecutive nights in own bed or to spend two days a week in his office. he congregations need, and demand, much more at- tion than formerly, and problems are multiplying.

The result? Complexity of responsibility begets com- exity of structure. There are signs of it in every dis- ct. Two districts now have full-time "administrative istants" to the president. Several have full-time parish ucation workers. One district is speaking of the need a full-time youth worker. And there is not a district sident who could not use an office secretary.

further result? Need for more generous district fi- ncing. And so the expression, "District Budget," creeps o the picture. Under our arrangement, the salary of district president is divided between the operational dget of the Church and the budget of the Depart- nt of Home Missions; travelling costs are similarly ne by the general Church. But that, as a rule, is ut all. Whatever else a district is to spend, it must lf raise.

We have before us a letter sent out by a district sident a few days following the adjournment of the 7 convention of his district. His is one of the dis- tricts which decided to call a parish education director. The president reminds all and sundry that this is going to cost money. The district is already obligated to raise an amount equal to one per cent of its synodical budget for district purposes. Now this will have to be doubled. And there is solemn warning that these district projects must not stand in the way of the synodical budget.

In one of the districts we visited, plans went much farther. A pastor told us about a group of men who hoped to "sell" the convention on a district budget totalling about $200,000 per year. In addition to taking care of district operation, it was to include sums to replace individual appeals by a number of institutions and agencies within the district—a sort of "unified district budget." We need hardly add that the convention did not adopt anywhere near that large a budget; but it did go part of the way.

There is much about this general tendency which appeals to one. We firmly believe that the district should have far more authority than it has in the ELC. One of the aspects of the projected new Church we like is that the districts will be more important than has been the case among us. That will mean district budgets far in excess of what we are accustomed to.

On the other hand, we do believe that a word of caution is in order—especially in view of the fact that only a very few years remain before the union. This for three reasons. In the first place, we believe that there should be at least a minimum of uniformity among the various districts. Not rigidity, of course, because needs differ. Yet perhaps it would be well if the Church itself laid down the general rules.

Secondly, it appears to us that it would be wise not to embark just now on programs which are not consonant with the provisions for the new Church. It would not be a happy situation if a district were to initiate a program in 1957 or 1958 which would have to be dropped when the corresponding district of the new Church is formed in 1960.

And then there is our synodical budget. It is quite a venture of faith for the ELC to face up to a six million dollar budget. That is our basic responsibility, and district enthusiasm must not be permitted to interfere with it.

None of which is to be interpreted as signifying lack of approval of this recent trend in district diversification. We are all for it—but with suitable caution!

Meditations for the Family Altar

J. R. Heste

TOWARD THE EIGHTH SUNDAY AFTER TRINITY

The Epistle: Romans 4:9-25

The Gospel: Matthew 7:12

Monday, August 5
GOOD LEADING
Read Romans 8:12-17

All who are led by the Spirit of God are sons of God.

Here we have a sure sign of whose we are. If we are God's we have the leading of His Spirit; if we are not God's we follow the leading of Satan. The Spirit bids us constantly to follow after the will of God; Satan keeps prodding his followers to live unto self.

Of course, as any child of God knows, there is a constant warfare going on between the two leadings. Satan does not back away and say, "All right, go ahead and follow the will of God." He is out to wreck and ruin and steal.

Knowing the importance of the leading of the Spirit, each day should begin with a prayer that the will of God have full sway in all things. And with this goes a lively remembrance: I am not my own; I have been bought with a price; therefore I will glorify God. And this I will do if I permit Him to lead.

Not my will, but Thine, be done, O God. Lead me by Thy Spirit. Amen.

+ +

Tuesday, August 6
BY YOUR FRUITS
Read Matthew 7:15-21

"Not every one who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

Jesus warned against accepting those who sounded "religious" without being so. This sort of posing is easy to do and goes on to this day. But the warning is to go by more than what is heard. Go deeper; see if what the hands are doing agrees with what falls from the lips. If those who say "Lord, Lord," are living unto the Lord, then the "tree" and the "fruit" are both good and the same.

If this is true of those who are leaders and "prophets" it is likewise true of all who bear the Name of Christ. For all of us give witness. This witness is with our lips and lives, and it is our lives that bear the fruit. If the fruit is "good," that means our lives are attuned to the will of God and we are in the Kingdom of Heaven.

If I speak for Thee, dear God, let it be because I live unto Thee. Amen.

+ +

Wednesday, August 7
RECKONING OF GRACE
Read Romans 4:16-25

But the words, "it was reckoned him," were written not for his sake al but for ours also.

Abraham was a man of faith. proof of his faith lay in the obedienc showed to the commands of God, an the reliance he showed on the promise God. All of it was reckoned unto hi righteousness.

Paul is referring to Abraham in passage because he is using him as an ample of how we are made acceptabl God; how we can be righteous eno to stand in His presence. And the ans is that we are made acceptable, not by filling the Law, but by having obed faith.

This faith is in Jesus our Lord who came sin for us and who fulfilled all ri eousness for us. As Paul says, "It wil reckoned to us who believe in him raised from the dead Jesus our Lord, was put to death for our trespasses raised for our justification."

Give me faith and obedience, O C

+ +

Thursday, August 8
LETTER OR SPIRIT
Read John 7:14-24

"Do not judge by appearances, but judge with right judgment."

What a time Jesus had with the unbelieving Jews! They hounded Him at all times to catch Him breaking some point of the law. As, for instance, the Sabbath law. Jesus healed on the Sabbath. Immediately they judged Him. To Jesus it was an act of love and mercy; to the Jews it was a sin against the law. The Jews held to the letter but ignored the spirit. By the letter they were judges, but by the spirit they themselves were judged.

There is a freedom that goes with faith in Christ that cannot thrive inside a fence. It is not that we can "run wild" because we are Christ's. Far from it. But the point is simply this: that we do things in the spirit of Christ and because we are Christ's; we do not do things because "this is required, and that is required."

And in our "sizing up" of others, let us remember what Jesus said about appearances.

Keep me free from "thus and so," O Lord, and let me live in the right spirit. Amen.

Friday, August 9
"ONE OF US"
Read I John 4:1-6

By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God.

An interesting story is told of a company of soldiers from the southern part of our country. Their chaplain had been recently moved, and before a new one was assigned to them, they went to headquarters asking permission to pick their new chaplain from a group of candidates. They wanted him to be one of them.

Accordingly, three chaplains were sent to be interviewed. Each man was asked one and the same question. Only one man gave the answer the soldiers were looking for. All three were sincere chaplains, but two of them lacked something that the third man had. In answer to the question if he wished to be their chaplain, he replied with two simple words, as did the others, but his speech was in the very southern drawl the men were seeking. He was one of them.

Likewise, our confession says we are or we are not one with the family of Christ.

Make me one with Thee, O Christ. Amen.

Saturday, August 10
THE CLEAN THAT COUNTS
Read Mark 7:5-16

They saw that some of his disci ate with hands defiled, that is, unwas

And because they saw this, t thought they had a real point to p home. The Pharisees and the scribes, b and bound, come to Jesus ready to m trouble. And Jesus was ready for t again.

Was Jesus interested in cleanliness? course He was. But He was interested a clean heart more than He was in c hands. And that was the trouble with t critics. They reasoned that if the ha were clean it did not matter how d the heart was. They could say loud pra on one hand and rob widows on other. They could appear righteous w they were in reality grossly sinful.

The clean that counts is the cleanli we want. Clean inside. The sort that co when God washes and purges until are white. True righteousness has its fo tain in Christ who floods the heart. W this happens we are clean.

Make me clean through and throu O Holy Spirit, in soul, mind, and bo Amen.

THE CHURCH in Today's World

eves on Racial Conflict

r. Richard Ambrose Reeves, Angli- Bishop of Johannesburg, said in y York there would be open con- between Church and State in South ica if the government enforces a ntly-enacted law which bars Ne- s from attending worship services white communities.

Ie warned that if the Minister of ive Affairs uses his authority to p Africans away from "white rches" the Anglican and other rches "will tell the people to dis- y the law and then stand by them he end." Dr. Reeves, an outspoken of the South African government's rtheid (segregation) policy, was in U. S. for a seven week speaking r. The tour is sponsored by the erican Church Union, "high rch" Episcopal group, and the th Africa Defense Fund.

he main subject of his talks will the current South African trials of persons accused by the govern- t of high treason because they re- d the official apartheid policy. The op heads the Treason Trials De- e Committee which is seeking more n $400,000 for the legal defense and ily support of the accused. Funds this purpose are being collected in U. S. by the South Africa Defense d.

Dr. Reeves said the new Native Laws endment Act is the first attempt the South African government to ct its apartheid policy into the rches. He said it thus constitutes a at to religious freedom as well as affront to the Christian conscience."

is viewpoint, the Anglican leader , is shared by all Christian churches South Africa except the Dutch Re- med Church which "after much l-searching decided to stand with government."

Respond to Negro Pastor

Some 1,000 white and Negro persons attended the first interracial service in the 49-year history of Normandie Ave. Methodist Church in Los Angeles. They came to hear the first sermon by the Rev. Nelson B. Higgins, Jr., a Negro minister recently named pastor of the former all-white church.

The congregation was the largest that ever gathered at the 220-seat building. The overflow crowd jammed the choir room and the fellowship hall. Many sat in the shade of a large sycamore tree outside and others stood at the entrance.

When Bishop Gerald H. Kennedy of Los Angeles recently named Mr. Higgins to the church it had only 43 active members. About two-thirds of them resigned in protest against the appointment. Twenty years ago, the church had a membership of some 250—all white. Ten years ago the figure stood at 150 and from that it dwindled to 43.

In explaining Mr. Higgins' appointment, Bishop Kennedy said, "The church has been dying for a long time, because it is in a changing community with about 60 per cent Negroes, and it has locked its doors against them. It either had to change with the community, or lock its doors. I think it's time we stopped running away from these situations."

Mass New Guinea Baptism

Baptism of 298 Christians at Yaramanda, New Guinea, took place on Pentecost Sunday, June 9, Dr. O. H. Schmidt, executive secretary of foreign missions for The Lutheran Church—Missouri Synod, has announced. The service was the second large baptism service since the synod began work in New Guinea interior regions in 1948. Baptism of 79 took place earlier this year. The Missouri Synod has nine clergymen, a teacher, a doctor, two nurses, and several lay workers on duty in New Guinea.

SOUTH AFRICAN BISHOP HERE—Dr. Richard Reeves, (left) Anglican Bishop of Johannesburg, South Africa, shown at a news conference on his arrival for a 7-week visit in the United States. Dr. Reeves has vigorously opposed the racial segregation policy of his government (see story).

"Christian" Political Party?

The Church Brotherhood, a group of pastors and laymen of the Evangelical Church in Wuerttemberg, adopted a resolution protesting against "the claim of the Christian Democratic Union (CDU) to be the only 'Christian' party" in West Germany. The resolution said the "misuse of the word 'Christian' serves to defame the opposition parties and to catch votes."

It said "the continued misuse of the name of Jesus Christ to label party programs has already done great harm to the Church, its message and work, and is responsible for many men and women turning away from us."

The resolution said the members of the Brotherhood will not give their votes to the CDU in the September elections, and will reject the party altogether as long as it persists in keeping the label "Christian." The CDU is the dominant party in the present West German coalition government. Although mainly Roman Catholic, it has large numbers of Protestants in its ranks.

37 Iron Curtain Delegates

At least 37 Lutheran church leaders from four countries behind the Iron Curtain have been given permission by their governments to attend the Lutheran World Federation's Third Assembly in Minneapolis August 15-25, Dr. Carl E. Lund-Quist, LWF executive secretary, reported after his visit to Europe during the first week in July.

Of the total assured, 24 of the 42 who have applied will be from East Germany. The East Zone government said it will "consider" adding a few other names to the list, but to allow the entire group to go would be "totally unrealistic," Dr. Lund-Quist was told.

In telephone conversations from Berlin and Geneva with the heads of Lutheran churches in Czechoslovakia and Poland, he was also informed that their delegations have encountered no difficulties in applying for exit permits and they are expecting to attend the Assembly. This includes three representatives from Czechoslovakia and five from Poland.

Washington Comments

Gerhard Lenski

The Bishop Comes to Town

Bishop Hanns Lilje's recent visit to Washington was a busy one and, no doubt, a most useful one. What transpired in his conversation with President Eisenhower is a matter for either him or the President to reveal. But, if pictures reproduced in the local press have any accuracy and meaning, this visit at the White House must have been a most friendly one and both parties must have enjoyed it greatly.

The good Bishop was also welcomed at certain social functions in this city which only dignitaries in the upper echelon were asked to attend. Again we must rely on the newspaper account as we report that "a good time was had by all."

Most important was the Bishop's meeting with pastors, leaders in our local churches, and government officials at a dinner held in our local Christ Lutheran Church, Missouri Synod. This meeting was one of three seminars sponsored by the National Lutheran Council in the interest of acquainting us with the trend of world affairs and the Church's interest in them and her responsibility for them. What the religious-minded educator must have missed in the deliberations of the National Education Association and what the Christian-minded government official must often long for as he serves in embassies and government offices, Bishop Lilje supplied in rich and overflowing measure.

These world crises that worry us so much he clearly showed are all basically religious problems. They are solved only along moral and spiritual lines. We need to understand the nature of the problem, and we need clarity of faith, Christian conviction and feeling, as we approach the problem. Bishop Lilje revealed a remarkable knowledge of world affairs and a keen insight into the American way of thinking. His "off-the-cuff" replies in the question and answer period were highly stimulating and informing.

There can be no doubt about it—the Lutheran World Federation has a great leader in Bishop Lilje. As he leaves Washington to share in other meetings and to make ready for great conference in Minneapolis, prayers of a host of friends and mirers, among them (we feel sure) President of the United States, go him.

Education Our Concern

Last week the National Educa Association, whose headquarters ar Washington, D. C., held its an convention in nearby Philadelphia. press reports 20,000 delegates attend from all over the land. The mee was an impressive one, deserving more attention than most of our b citizens were inclined to give it.

Eloquent speakers representing Association commended public ed tion to us as the answer to vexing problems of our day. De oping the theme. "An Educated Pe Moves Freedom Forward," Miss W rine Walker, former association pr dent, declared that public educa must march on despite all rising co Echoing a sentiment expressed in of President Eisenhower's speeches, good lady asserted that education m be for the masses, "for all and each," and that we Americans can hope to live on an island of cont ment in the midst of a sea of wo misery.

Dr. James Conant, with all the accents of Harvard, warned that universities can destroy freedom as v as foster and further it. His plea the educated man to accept the resp sibility of leadership in public affa was moving.

Mr. Norman Cousins, editor of *Saturday Review,* deplored our nati "casual approach to violence." chided the Sunday school for not h ing taught him sympathy. At the sa time, he lauded Albert Schweitzer a great humanitarian whose wo have been taken too lightly by national leaders. Mr. Cousins sp well, but he failed to take the n logical step, not simply that of co mending Dr. Schweitzer to our edu tors, but also that of commending them in frank, bold words Dr. Schw zer's God and Savior.

Within the ELC

rch Workers Meet

venty-three church workers, most em parish secretaries, met at Pa- Lutheran Seminary, Berkeley, Cal- ia for a three-day institute in June. cs related to the duties and privi- of full-time church workers were nted by various faculty members e Seminary, of the ELC's depart- of education, and of the Cali- a district. Miss Julie Aune of Los eles was institute chairman.

or Honored

ongregations find various ways of ring their pastors for faithful serv- ut few of them do what was done Calvary Church, Panorama City, ., recently. At the farewell for first pastor, the Rev. B. T. Ander- who organized Calvary some 6 ago, members mounted a brass ue on the first unit of their church ing it "Anderson Hall."

Churches

ifford, N. Dak.—Norman Church, Rev. M. W. Tolo, pastor, celebrated 5th anniversary on June 23. The Alf Kraabel of Chicago, Ill. spoke orning worship and the Rev. May- Kraabel, Bode, Ia., spoke at the noon confirmation reunion. Both sons of the congregation. The Rev. Turmo, a former pastor, brought eeting at evening services at which Rev. Carl Turmo was the speaker.

uluth, Minn.—A set of Schulmerich is being installed at First Church, Rev. Ray Farness and the Rev. lin Seal, pastors, and will be dedi- l in August. The congregation also ntly voted to support a foreign ionary, the Rev. Carl Ulrich, who accepted a call to Madagascar.

aron, N. Dak.—Members of the on parish in North Dakota dedi- l their new parsonage on June 16, same day on which their new pas- the Rev. Quentin Quanbeck, was ordained and installed. Dr. R. Boyd of Luther Seminary conducted the dedication and ordination; and the Rev. A. P. Tidemann, president of the Cooperstown circuit, conducted the installation.

Oslo, Minn.—Bigwoods Church, the Rev. G. W. Mathre pastor, will celebrate its 75th anniversary on August 4. Speakers will be Dr. A. E. Hanson, Northern Minnesota district president, and former pastors, the Rev. L. M. Redal and the Rev. M. T. Bratrud. Zion Church in the same parish will celebrate its 50th anniversary on the same day with pastors Redal and Bratrud conducting the services.

Vermillion, S. Dak.—Members of the men's Brotherhood and Luther League of Pleasant Valley Church have constructed a lighted recreation area for the youth of the congregation which provides courts for several types of games.

Osnabrock, N. Dak.—Dr. Joseph L. Knutson, president of Concordia College, conducted dedicatory rites on June 30 for the new Dovre Lutheran Church, the Rev. G. M. Van Hunnick, pastor. The Rev. Karsten Baalson, a former pastor, took part in the program which also included celebration of the 75th anniversary of the congregation. The congregation was organized in 1883 by the late Rev. Hans B. Thorgrimsen.

People

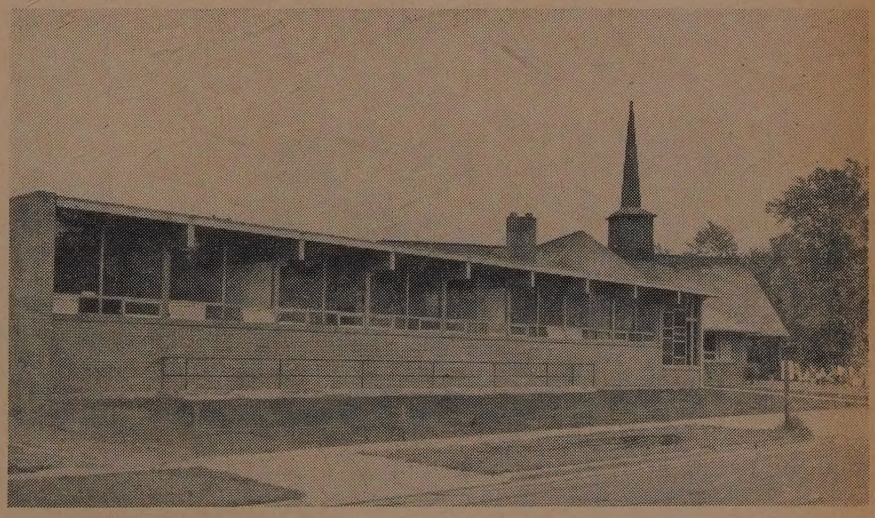
The Rev. Erling Estrem of Fargo died July 9 of leukemia. Obituary later.

Dr. Bjarne Hareide, director of parish education of the Church of Norway, will be the speaker at the afternoon program of Augustana Academy day, August 4, at Canton, S. Dak.

The Rev. Palmer L. Loken, formerly of Vermillion, S. Dak., was installed June 30 in his new parish in Duncombe, Ia. by the Rev. Maynard Kraabel, vice president of the South Central district.

The Rev. S. M. Moe, has resigned as director of the Eau Claire Lutheran Home in Eau Claire, Wis. to return to his former parish at Colfax, Wis., effective August 4. The Rev. H. P. Nordby of Baldwin, Wis. will become director of the Eau Claire home on September 1.

Miss Betty Aune, a June graduate of Pacific Lutheran College, has accepted the position of parish worker at Springfield Church, Springfield, Ore., the Rev. Howard M. Lybeck, pastor.



WASHINGTON EDUCATION UNIT—Emmanuel Church, Longview, Wash. recently dedicated its new $80,000 education building. Rites were conducted by Dr. H. L. Foss, president of the Pacific district; Dr. Sidney Rand, director of Christian Education of the ELC, spoke at morning worship services. The new building provides 24 additional classrooms, a fellowship hall, kitchen, and offices. The Rev. Frank Erickson is pastor of Emmanuel Church.

Obituaries

The Rev. Elias C. Haavik, former field representative for the department of the stewardship of the ELC, died June 15 in Minneapolis at the age of 78 years. He was born March 1, 1879 at Barmsund, Nordfjord, Norway, and came to the United States in 1899. He was graduated from Luther College and Luther Theological Seminary and was ordained in 1909. He served pastorates in Lee, Ill.; Livingston, Mont.; Menomonie, Wis.; and Bode, Ia. before coming to Church headquarters in 1938. He assisted the late Dr. A. J. Bergsaker in conducting the Centennial Appeal and early Lutheran World Action appeals as well as other work of the stewardship department. Funeral services were held June 18 at the Lutheran Church of the Good Shepherd, Minneapolis. Survivors include Mrs. Haavik, two daughters and one son.

Mrs. Mary Wee, widow of Dr. Mons O. Wee, died June 15, in Minneapolis at the age of 79 years. She was born in Moorhead, Minn. April 3, 1878, graduated from Vermillion, S. Dak. High School, and the Monon Block Music Conservatory in Chicago. She taught school at Atwater and Heron Lake, Minn. and was married in 1900 to the Rev. Mons O. Wee who in 1908 became a professor at Red Wing Lutheran Seminary and subsequently at Luther Theological Seminary until 1941. Mrs. Wee was an active musician most of her life directing choirs and choral groups at Red Wing and St. Paul and at Hastings, Minn. where she lived after her husband's death in 1942. For several years she was acting editor of the paper published by the Lutheran Orient Mission, and was an organizer of the Women's Missionary Federation of the ELC. Funeral services where held at St. Anthony Park Church, St. Paul, on June 17. Mrs. Wee is survived by two daughters and two sons, one of whom is Dr. Morris Wee, pastor of Bethel Church, Madison, Wis.

The Rev. G. Smedal, oldest pastor of The Evangelical Lutheran Church both in age and in years since ordination, died at Roland, Iowa, June 22. Born in Norway in 1861, he received all his education before coming to America in 1889. Following his ordination in the Norwegian Synod, he served the following pastorates: Ridgeway, Leland, Forest City, and Lake Mills, all in Iowa. He also served as seamen's pastor in Pensacola, Florida. In 19 became executive secretary of the of Pensions of the ELC and con to serve that board until his retire Pastor Smedal was a prolific w his last book having been pub only recently. He was preceded in by his wife, the former Agnes Sto whom he married in 1889.

Funeral services were conduct the Bergen Church, Roland, Jun with the local pastor, the Rev. E. Nelson in charge. Dr. Fredr Schiotz spoke on behalf of the

The Rev. and Mrs. T. J. Seve Eagle Grove, Iowa, died within days of each other as the result auto accident in which they we volved July 2. Returning from a v relatives and friends in Illinois, were within two miles of their when the car overturned. Mrs. S son died at the scene of the acc Pastor Severtson died in Lutheran pital, Fort Dodge, Iowa, July 8. A service for Mrs. Severtson, July Rev. Raymond M. Olson and D President V. T. Jordahl preache the service for Pastor Severtson, Ju the preacher was the Rev. Owen stead. The local pastor, the Rev. neth R. Torvik, had charge of services.

Thom J. Severtson was bor Newark, Ill., June 10, 1879. H ceived his education at Pleasant Academy, Ottawa, Ill., St. Olaf lege, and United Church Semi Following his ordination in 191 served parishes at Midland, S. Gruver, Iowa, and Eagle Grove, se the Eagle Grove parish from 19 1949. From 1949 until his retire a year ago he continued to serve Church, Renwick, formerly a pa the Eagle Grove parish. Pastor Mrs. Severtson were married in Mrs. Severtson, the former **Anna ley,** was born at Plattville, Ill. Ja 1880.

Surviving are three sons, all pa in The Evangelical Lutheran Ch Thomas, Santa Ana, Calif., cha in the Navy; Ansle, San Diego, C and Murley, Rockford, Ill.; an daughter, Mrs. Gustav Odega Northfield, Minn.

NEW WISCONSIN CHURCH—This $75,000 limestone and redwood church was dedicated in June by members of Trinity Church, Ellison Bay, Wis., the Rev. Raymond Overgaard, pastor. The Rev. Myron Austinson, president of the Eastern district, conducted dedicatory rites and two former pastors brought greetings: the Rev. O. R. C. Smeby and the Rev. Raymond A. Olson. The nave of the new church seats 188 and with overflow seating accommodates 400. Classrooms, offices, and fellowship facilities are also included in the building.

rs. Anna Ottersen, widow of the Rev. Ole Ottersen, died recently he age of 85. Pastor and Mrs. rsen served congregations in Eure- Calif., Cresco and Lake Mills, Iowa; West Salem, Wis. She is survived ne son, three daughters, one broth- hree grandchildren, and four great- ıdchildren.

Changes of Addresses for ELC Pastors

nrad M. Aamodt, 21 Maruyama Cho, yo-Ku, Tokyo, Japan, 7-14-57
ner O. Anhalt, Buxton, N. Dak., 8-1-57
ymond L. Brien, 1915 9th Ave., Rapid S. Dak., 7-30-57
Roald Carlson, 104 S. Snelling Ave., St. 5, Minn., 7-28-57
T. Dahle, 10364 134th St., North Sur- B.C., Canada, 8-1-57
rl C. Ericksen, Shaqlawah, Iraq., 7-1-57
vis Hanson, 908 W. 37th St., Sioux Falls, ak., 7-1-57
af Holen, 2207 Jensen Ave., Ames, Iowa, 57
B. Holland, 141 Lisbon Road, Oconomo- Wis., 8-1-57
A. Johnson, Bethesda Home for Aged, ford, S. Dak., 7-3-57
artin T. Jenson, 2408 Bentley Dr., Dallas, Minn., 6-25-57
O. Lokensgard, 1406 W. Church St., halltown, Iowa, 7-15-57
Magnus Rohne, 1642 Charles St., St. Paul inn., 7-23-57
arvin Rygh, 333 Camino de los Colinas, ndo Beach, Calif., 8-5-57
le H. Shaw, Chaplains School, Ft. Slo- New Rochelle, New York, 7-1-57
win O. Silrum, Badger, Minn., 7-3-57
roll O. Satre, 4836 10th Ave. S., Minne- s 7, Minn., 6-26-57
niel Vinge, 1544 Fulham St., St. Paul 8, ., 8-1-57
O. White, 3517 Oakland Ave., Apt. 4, eapolis, Minn., 7-15-57
win V. Ydstie, Wolford, N. Dak., 7-1-57

ly Ordained Men:

nald P. Bankson, 614 E. 11th Ave., ell, S. Dak., 6-3-57
lan C. Davig, Pelican Rapids, Minn., 7
nneth L. Ellingson, R. F. D., Newark, Ill., 57
rbert Groettum, Black Earth, Wis., 6-17-
yd L. Grout, 123 S. Pine, Mt. Prospect, 7-1-57
rald Martin Gundersen, 22 Duer Place, awken, N. J., 6-16-57
sley N. Haugen, Grantsburg, Wis., 7-1-
Paul Hougen, Amherst, Wis., 7-1-57
den J. Hvidston, Ridgeway, Iowa, 9-1-57
rold Jansen, 3733 Richmond Ave., El- ille, S. I., N. Y., 7-1-57
rtis H. Johnson, Thompson, Iowa, 7-1-57
lfer O. Larson, Our Savior's Lutheran ch, La Crosse, Wis., 7-15-57
n E. Quam, Henning, Minn., 7-1-57
oralf J. Skeie, Benson, Minn., 7-15-57

Donald L. Smestad, Zion Luth. Ch., 63rd St. and 4th Ave., Brooklyn, N. Y., 8-25-57
Harry A. Tuff, Glenfield, N. Dak., 7-1-57
T. J. Vinger, 216 Brooks, Missoula, Mont., 7-1-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm, N.W. Martin Co., Minn. Good soil, fair bldgs., REA, school bus service. Lutheran community. 522-1A

102-acre farm located in Douglas Co., Minn. Near Lutheran church and rural school. Good gravel road and school bus route. 522-2A

360-acre improved farm in N.W. Minn. with mail, school bus, milk route conveniences. Some lakeshore. Price: $16,000 with $2500 down. Lutheran community. 522-3A

160-acre unimproved land with about 80 acres tillable, now in alfalfa and hay, balance in pasture and brush. Price: $12,000. Adjoining 240 acres at $125 per acre, well improved. 522-4A

271-acre improved farm, 230 level, under plow. Good farm bldgs. $145 per acre; $12,000 down. Lutheran community. Fall possession. 522-5A

80-acre farm, ideal retirement place with income. 3 bedroom modern home with good farm bldgs. Pavement location. Rice Co. Price: $22,500. 6 miles from town. 522-6A

Homes

Lovely 6 room modern home on Lake Wapagasset near Amery, Wis. Approximately 3 acres of land; 200 ft. of lakeshore; fruit trees; near ELC church. Good roads and fine school. 522-7B

Businesses

2000 ft. of lake shore with modern home and 4 guest cottages completely furnished. Within walking distance to shopping center, ELC church, airport. Located on Girl Lake and Boy River in N.C. Minn. 522-8C

Service station with living quarters in N. Minn. Also truck and bulk tanks. On main hwy. 522-9C

Restaurant in good fishing community in Wis. Prosperous farming area. Fully equipped plus living quarters. ELC church. 522-10C

2 apartments for sale with 6 rooms and bath each plus automatic hot water and gas units. Exc. income property. Near vicinity of Lake Calhoun in Mpls. 522-11C

Lutheran buyer is desired for lunch room and recreation parlor in progressive W. Minn. town. Large trade area. 522-12C

Grocery store with small meat dept. fully equipped for $3,000 plus inventory approx. $1500. Exc. location in county seat town, Mont. Bldg. rent or lease $75 per month. Cash. 522-13C

Nursing home with 14 patients, fully equipped. Large city. Lutheran churches. $28,000 with $10,000 down. 522-14C

Feed and elevator business, Dodge Co., Minn. Lutheran community. 522-15C

Cafe with equipment and lot in small Lutheran town. Oct. possession. $3600 complete plus stock. 522-16C

Locker plant with groceries-meats. Modern apartment. Lutheran area. $14,000. 522-17C

Small hardware store in Lutheran town. Price: $10,000 stock. Rental of bldg., $45 per month. 522-18C

Modern home with income. Oil furnace; good basement; new garage. Corner lot in Goodhue Co., Minn. $6800.00. 522-19C

FOR RENT

Homes

Lovely room in a Christian home for employed girl or woman. Located in S. Mpls. kitchen privileges are available. 522-20B

WANTED TO RENT

Homes

Young couple desires to rent a furnished apartment in Mpls. for 6 weeks, Aug. 15th through Oct. 1st, 1957. 522-21B

An employed lady desires a 3 room apartment with private bath, stove and refrigerator furnished. Prefers south of Lake St. 522-22B

POSITIONS WANTED

Experienced woman desires work as a matron or housemother in a college dormitory or a childrens' home. Will furnish references. 522-23D

A 2 year college graduate wishes a position in an elementary school in Lutheran community in Minn. Active in church work. 522-24D

Married man with family desires to operate a fully equipped farm for owner. Experienced. Available for 1958 season. 522-25E

HELP WANTED

Several openings for stenographers, dictaphone operators, bookkeepers at ELC Headquarters in Mpls. 522-26F

Middle aged woman wanted for light housework for elderly lady and son in town in Pope Co. Minn. 522-27F

A female cook wanted who would assist the manager. Needed at once. Experience required. Good pay plus room and board. In a Lutheran Seminary. 522-28F

An experienced bookkeeper for school district in S. Minn. Near Twin Cities. Machine Accounting. Permanent position and good pay. Lutheran community. 522-29F

Position available for cook in institution in Ill. Good salary with room and board; vacations; blue cross and blue shield; social security. Age no barrier if person is physically able to handle job. 522-30F

A doctor in Red River Valley town of 1,000 pop.; fine modern facilities. 522-31G

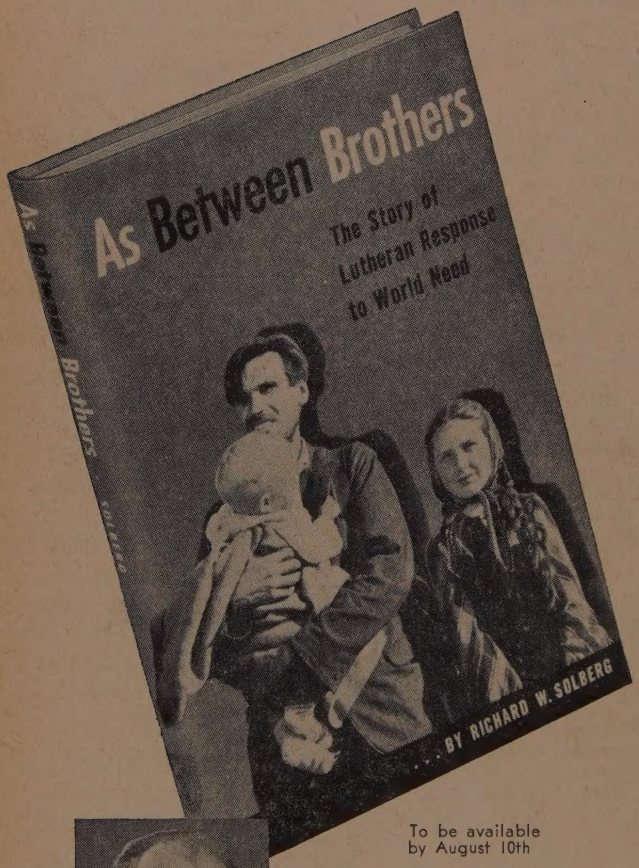
Small W. Minn. town in desperate need of a dentist and doctor. Progressive community and modern consolidated school. 522-32G

A JUL 57
LIBRARY
PACIFIC LUTH THEO SEM
2770 MARIN AVE
BERKELEY 8 CALIF

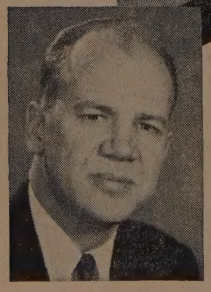
As Between Brothers

The Story of Lutheran Response to World Need

BY RICHARD W. SOLBERG



To be available by August 10th



Dr. Solberg is Chairman of the Department of History, Augustana College, Sioux Falls, South Dakota. He served from 1953 to 1956 as Senior Representative in Germany for the Lutheran World Federation Department of World Service.

HERE is a timely, dramatic, deeply human sto of people in need, and people with a will to he

The setting is a world devastated by two wa The author deftly depicts inter-Lutheran ventu which have reached out—over the past 40 yea to meet the physical and spiritual want of unnu bered people, all over the world . . . refugee settlement; food and clothing distribution; chur reconstruction; guidance in stewardship; publi tion of Christian literature; training of chur workers. In the United States alone, more th $100,000,000 was given by Lutherans in the p 18 years for this global work.

This is more than an account of a single gro or organization. It is the dramatic story of spi ual forces overcoming a crisis that shook mode society. It is the story of people from many n tions being knit together by acts of common lo It is a significant chapter in the history of t Christian Church. Here is the story of Luther World Action, Lutheran World Service, and L theran World Relief—a magnificent portrayal Lutheran response to world need.

244 pages, cloth cov
16 pages of pictu

$3.0

Code 14-

Augsburg Publishing House Minneapolis 15, Minn.

Please send me_____AS BETWEEN BROTHERS, $3.00

I enclose $_____ Charge my account ☐

Name _____

Address _____